state is largely blind to these complexities and is likely to remain so without investing in careful, intensive learning—of the kind Cookson executed through this study. Third and relatedly, Cookson provides yet more evidence of the pitfalls of viewing poverty as a set of narrow, technical problems. CCTs often work to “nudge” individuals to access services without questioning the reasons they may have been reluctant to do so in the first place. Indeed, without the incentive of desperately needed cash it may be quite rational to avoid service providers that are distant, unreliable, and discriminatory. Only by locating the etiology of poverty outside of such individual choices and thinking about these structural questions can sustainable change occur. While there are questions about the generalizability of Cookson’s findings from this study of a particular program in a particular region of Peru, the unsettling evidence presented in *Unjust Conditions* provides a compelling reason for exploring these “hidden costs” across the many other contexts in which such programs are implemented.

Communists and Their Victims. The Quest for Justice in the Czech Republic. By Roman David. Philadelphia: University of Pennsylvania Press, 2018. Pp. xi+264. \$79.95.

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Roman David has written a perceptive and wise book on transitional justice in Eastern Europe that transcends his focus, the postcommunist Czech Republic, in time and place. It is his second book and embedded in more than a decade of research and publication on lustration and transitional justice in Eastern Europe. This allows him to take the long view of 25 years of dealing with the past based on an exceptional treasure trove of empirical data, including surveys, data on collaborators with the security service, data on political prisoners, and qualitative interviews. This makes his book a refreshing contrast to perspectives dominating transitional justice research and analyses and a myth-shattering contribution to this field. His ultimate aim is to find out what the most far-reaching measures worldwide of justice enacted in Czechoslovakia and the Czech Republic after 1989 achieved for its society, victims of the communist regime, political prisoners, members of the party, including those who might have collaborated in various activities that victimized fellow citizens, and, finally, their children and grandchildren.

From the start he refrains from the juxtapositions widely used and cherished in the field like justice versus peace. He argues that “any measure of justice can affect both justice and reconciliation, or only one of them, or even neither of them” (p. 143). His empirical data prove him right, and he concludes that “justice in order to be effective requires a degree of reconciliation” (p. 208). In particular, he finds that “apology as an instance of reconciliatory

measures can increase both the perception of justice and the perception of reconciliation" (p. 208). These results represent perceptions of all groups in a still divided society, rather than those of victims exclusively, as in most research on transitional justice. Even if his findings concur with the prevailing negative view of transitional justice for victims, including, in addition to retributive, also revelatory, reparatory, and reconciliatory justice measures (for an overview, see p. 199), he diligently carves out where victims profited (e.g., in their economic position; chap. 6) and where their perceptions of justice measures are positive (p. 199). However, what makes this book important and sets it apart from the general transitional justice literature is its wide-ranging perspective and its measured assessments of what transitional justice did and did not achieve in the Czech Republic, for victims as well as for those who had been implicated as members of the party.

With the focus on the Czech Republic, the inquiry is limited to those characteristics of victims, types of involvement, and human rights violations that were typical for the communist regimes in Central and Eastern European countries, notwithstanding decisive differences between them (chap. 1). Transitional justice measures after 1989 mainly comprised lustration processes and restitution of property and professional status or compensation for damages done by the communist regime. Consequently, in all post-communist societies, the group most affected by such measures were the collaborators with or informers of the secret service (chap. 1), which comprised between 0.4% of the population of Czechoslovakia, 0.3% of the German Democratic Republic, and 0.15% of Latvia (by my own calculations); they represent amazingly similar proportions of the population but are nonetheless a reservoir of diverse motives, types, and activities and, across time, a large number of injustices involving a multitude of citizens (chap. 1).

As Václav Havel told his fellow citizens in 1990, "We are all . . . responsible for the operation of the totalitarian machinery. None of us is just a victim" (quoted on p. 139). Roman David illustrates this at the start of this book, with the entanglement of the world-renowned novelist Milan Kundera in a detrimental denunciation (pp. 29–31). His results show a complex and cross-cutting pattern of involvement, acknowledgment, and perceptions of the success of measures of justice and reconciliation among the different groups (chaps. 5 and 6). David captures the blurred lines of guilt and innocence under a communist regime spanning four decades with the figure of the "Little Czech," emblematic of Czechoslovakian identity as embodied by the "good soldier Šveik" in Jaroslav Hašek's famous novel. Resistance, survival, and accommodating are intricately linked, and involvement in injustice both as victim and perpetrator is a necessary consequence. In the end, David's research shows that "almost everybody in society was responsible for injustices of one kind or another" (p. 203).

Roman David slightly underrates the success of retributive justice measures and sees them as "malfunctioning" (p. 203), although he concedes that they are welcome and contribute to the overall perceptions of justice in society. Did the unique process of transitional justice on which the country

embarked transform society? He develops a theory of “transformative justice” in which “justice is a function of the degree of transformation of the addressees of justice” (p. 210). His data show that justice measures differ in the degree they contribute to such transformation, among victims and collaborators of the regime, as well as across generations. With the hindsight (and data) of 25 years of dealing with the past, David presents a new and differentiated view of transitional justice that transcends the rather impatient and short-term perspectives of much research. The focus on the Czech Republic does not exclude comparative perspectives. David himself found similarities with other postcommunist countries (Hungary and Poland), and readers will recognize typical patterns of group support for transitional justice in South Africa or denazification processes in postwar Germany.

The diligent handling of empirical data (although, unfortunately, the documentation of samples, methods, survey questions, and scale construction is not satisfactory), combined with their cautious interpretation, an encompassing view of all groups involved, and an understanding and perceptive way of representing them, makes this book a major contribution to the research on transitional justice. It is exemplary for its nuanced perspective and detail, and this is exactly the quality that makes it myth shattering.

Lesson Plans: The Institutional Demands of Becoming a Teacher. By Judson G. Everitt. New Brunswick, N.J.: Rutgers University Press, 2018. Pp. 210. \$99.95 (cloth); \$26.95 (paper).

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For all the popular attention focused on university-based teacher education (UBTE), there has been relatively little sociological work on the topic. Instead, the terrain has been largely taken up by educational reformers and labor economists. As a result, discussions concerning UBTE have tended to be framed within the context of alternative forms of certification (e.g., Teach for America), teacher shortages, and effects on student outcomes. While these considerations are no doubt important to our understanding of UBTE, very little is known about the social structures that shape these programs and the teachers they train. This is problematic given that UBTE is the primary social institution by which teachers enter K–12 classrooms. Judson G. Everitt takes an important step toward addressing this gap in *Lesson Plans: The Institutional Demands of Becoming a Teacher*.

Everitt’s ethnographic work draws from a rich data set collected while participating in a teacher preparation program for over 15 months at a nationally recognized school of education situated at a public university in the Midwest. The author collected multiple forms of data (interviews, observations, documents) that center on a cohort of teacher candidates finishing